

AUXILIARY GUIDE NUMBER FOR NOVEMBER

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring and sustaining the law."—

TWELFTH ARTICLE OF FAITH.

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MORMON BELIEF CONCERNING GOVERNMENT AND LAW

A DECLARATION OF CHURCH POLICY

By PRESIDENT HEBER J. GRANT

[EDITOR'S NOTE: *The following declaration of belief concerning governments and laws in general, as adopted by the Church, was made by President Heber J. Grant in a talk in the chapel of the University of Chicago, in Chicago, Illinois, Sunday, September 16th. President Grant prefaced this declaration by quoting articles one, eleven, twelve, and thirteen of the Articles of Faith. And in conclusion he said that he had travelled from Scandinavia on the north to Italy on the south in Europe; and from Canada to Mexico, and from Portland, Maine, to Portland, Oregon; in Hawaii and in far off Japan, bearing his testimony that he knew that God lives, that Jesus Christ was and is the Redeemer of the world; and he earnestly prayed that he and all others who have this testimony might so live that their lives would be an inspiration to others.*

Reports containing his statements were relayed to newspapers throughout the United States by the Associated Press, America's premier news-service agency.

The occasion for President Grant's remarks was the presence of the Mormon Tabernacle Choir, whose members sang in the chapel to an audience of nearly 3,000. The Choir's university concert followed a week's triumphant appearance in the Ford Symphony Gardens at the Century of Progress Exposition in Chicago.]

WE believe that governments were instituted of God for the benefit of man, and that He holds men accountable for their acts in relation to them, both in making laws and in administering them for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought

for and upheld by the voice of the people if a republic, or by the will of the sovereign.

We believe that religion is instituted of God ; and that men are amenable to Him, and to Him only for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others ; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the conscience of men, nor to dictate forms for public or private devotion. We believe that the civil magistrates should restrain crime but never control conscience, should punish guilt but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments ; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly ; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest ; at the same time, however, holding sacred the freedom of conscience.

We believe that every man should be honoured in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty ; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror ; human laws being instituted for the express purpose of regulating our interest as individuals and nations, between man and man ; and the divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious beliefs ; but we do not believe that they have a right in justice to deprive citizens of their privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws, and such religious opinions do not justify sedition nor conspiracy.

We believe that the commission of crime should be punished according to the nature of the offense ; that murder, treason, robbery, theft, and a breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed ; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies ; provided that such dealings be for fellowship and good standing ; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical

punishment upon them ; they can only excommunicate them from their society, and withdraw from them their fellowship.

We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same ; but we believe that all men are justified in defending themselves, their friends and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

AUXILIARY GUIDE FOR NOVEMBER

PRIESTHOOD

A NEW SERIES OF LESSON-DISCUSSIONS

Inasmuch as the growth and development of our Church organization in Britain is expanding, it becomes of prime necessity that every bearer of the Priesthood have a more perfect working knowledge of the nature of his calling and its inseparable connection with Church activity. Therefore, it is desirable that in the spirit of true progress, we make a more thorough study and application of the principles discussed in *Branch Supervision* and *Studies in Priesthood*. Especially is it desired that "application" be stressed. Branch presidents and their counsellors are *advised* and *instructed* to make Priesthood meeting the outstanding event of the week. All other branch gatherings are but echoes of the weekly Priesthood meeting. A branch will advance no faster than its Priesthood.

First Night. Branch Teacher's report. Then read aloud and discuss the "Foreword" and "General Suggestions" in the front of *Studies in Priesthood*; likewise, the "Preface" to *Branch Supervision*. Have one of the branch presidency deliver a twelve-minute talk, "The History of Priesthood," based on Chapter One of *Studies in Priesthood*, followed by a lesson-discussion of that chapter. Branch presidents should work up a style of class methods which will be distinctively "Priesthood."

Second Night. Local Priesthood activity report. Lesson: *Branch Supervision*, Chapter One. Review in connection, the paragraphs on "Priesthood and Purpose," and "A Kingdom of Priests," from last week's lesson.

Third Night. Local Priesthood activity report. Lesson: *Studies in Priesthood*, Chapter Two, "The Aaronic Priesthood."

Fourth Night. Local Priesthood activity report. Lesson: to include one twelve-minute talk, "Leadership, and the Nature of Office Holding in the Church of Jesus Christ of Latter-day Saints" (to be based on the month's lessons); discussion to follow, the "General Duties of Officers," pages 8-9 of *Branch Supervision*. Apply the truths of each tiny paragraph to formulate a new vision for your branch.—G. HOMER DURHAM.

RELIEF SOCIETY

First Week. Opening exercises. Preliminary programme. Talk: "The Relief Society Helps Me to Show My Allegiance to the Church." Lesson: *Theology and Testimony Night*. "Allegiance to the Church." Objective: To show that the Relief Society members should honour

Church authorities as representatives of God. (Remember that part of the time this night after the lesson is to be occupied in hearing testimonies of the members.)

Second Week. Opening exercises. Preliminary programme. Musical number. Work and Business. Lesson: *Teachers' Topic*, "Elizabeth Gurney Fry and Prison Reform." Objective: To show that Mrs. Fry did something to correct the evils she discovered in the prisons.

Third Week. Opening exercises. Preliminary programme. A short selection from one of the following: *The Great Stone Face*, *The Scarlet Letter*, or *Anna Karenina*, preferably the second. Lesson: *Life and Literature*, "The Novel a Human Document." Objective: To give an understanding of the universal qualities of great literature. (Teachers please read the lesson through beforehand and note particularly the outline at the end of the lesson.)

Fourth Week. Opening exercises. Preliminary programme. Talk: "The Positive Teachings of the Word of Wisdom." Lesson: *Social Service*, Health and Home Nursing: topic, "Sore Throat and the Common Cold." Objective: To show the importance of early attention to the common cold.

RINTHA PRATT DOUGLAS, President
INEZ CAMERON RUSSELL, 1st Counsellor
HELEN E. M. POOLE, 2nd Counsellor
CATHERINE L. M. HORNER, Secretary
British Mission Relief Society Board.

GENEALOGICAL DEPARTMENT

Second Week in November. Lesson: "The Temple Endowment," from the lesson manual. *Laboratory period*: Study the third and last Temple Sheet, "Record for Sealing of Children or Adoption," which may be filled out after "Sheet for Sealings for the Dead—Wives to Husbands" is returned from the Temple.

Fourth Week in November. Lesson: "Purpose of the Endowment," from the lesson manual. *Laboratory period*: The 11th assignment in the Book of Remembrance or work on Temple Sheets.—CONWAY A. ASHTON.

SUNDAY SCHOOL

SACRAMENT GEM FOR NOVEMBER

"JESUS CHRIST is the name which is given of the Father, and there is none other name given whereby man can be saved." (Doctrine and Covenants, Section 18, Verse 23.)

GOSPEL DOCTRINE DEPARTMENT

Concert Recitation (Doctrine and Covenants, Section 93, Verses 27 and 28): "No man receiveth a fullness unless he keepeth his commandments. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things."

November 4th. Open Sunday to enable class to catch up with lessons missed on account of semi-annual conference.

November 11th. Lesson 38, "Revelation on Priesthood." Objective: To show the distinction between the Melchizedek and the Aaronic Priesthood, and to explain the duties of the several quorums, councils, and the presiding officers thereof. Suggested questions:

1. When and by whom was the Priesthood first given upon the earth?

2. Explain: "It is from the Priesthood that the office derives its authority and power."

3. Is a man's eternal exaltation determined by the *office* he holds in the Church? Explain.

4. Under what conditions can a man claim to be Presiding Bishop by legal right?

November 18th. Lesson 39, "Restoration of Keys of the Priesthood." Objective: To show that Moses, Elijah, and Elias came to Joseph Smith and Oliver Cowdery in the Kirtland Temple and restored the keys of their respective ministries in partial fulfillment of the promise that all things should be restored in this dispensation. Suggested questions:

1. Name the chief reasons for the building of the Kirtland Temple.

2. In what particular did the Kirtland Temple differ from the other temples built in this dispensation?

3. What was the nature of the authority conferred on Joseph Smith and Oliver Cowdery by Moses? By Elias? By Elijah?

4. Show that the prophecy of Malachi has been fulfilled in the turning of the hearts of the children to their fathers.

November 25th. Lesson 40, "Nauvoo Temple—The Calling of Hyrum Smith." Objective: To show that the Lord revealed to Joseph Smith the temple ordinance work; moreover, to show that Hyrum Smith was appointed by revelation to succeed his father as Patriarch, and in addition that he received the special blessing as a Prophet and President of the Church, holding the keys with Joseph Smith the Prophet for this dispensation, which position had once been placed upon Oliver Cowdery. Suggested questions:

1. When was baptism for the dead first performed in this dispensation?

2. When were the first complete endowments given in this dispensation and by whom?

3. What did the Lord mean in saying: "For there is not a place found on earth that he may come to and restore. . . . the fulness of the Priesthood"?

4. Where is the ordinance work for the dead ordained to be performed? Give reasons why.

5. What special blessing (besides the office of Patriarch) was given of the Lord to Hyrum Smith? Why was this office given to him?

CHURCH HISTORY DEPARTMENT

Concert Recitation: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew 28: 19.)

November 4th. Lesson 39, "Joseph Rebukes the Guards." See *Essentials in Church History*, Smith pp. 236-262. Objectives: To teach that adversity may be the means of ennobling character.

November 11th. Lesson 40, "Nauvoo—A New City in a New State." See *Essentials in Church History*, Smith, pp. 263-273. Objective: To show how God aided the persecuted saints while struggling to build a new city—Nauvoo.

November 18th. Lesson 41, "The Second Great Missionary Call, 1839." See *Essentials in Church History*, Smith, pp. 274-286, 312-313. Objective: To teach that when missionaries go forth with all their energy, God never fails to add a blessing, according to the faith exercised.

November 25th. Lesson 42, "The Prophet's Life Again in Danger." See *Essentials in Church History*, Smith, pp. 287-301, 320-332. Objective: To teach that when a person, a community, state or nation begins fighting God's purposes, Lucifer steps onto the scene, ever anxious to direct the conflict toward his own purposes.

PRIMARY DEPARTMENT

Concert Recitation: "The fervent prayer of a righteous man availeth much." (James 5: 16.)

November 4th. Review Sunday. Carefully go over the October lessons taken with the children, and let them sing hymns appropriate to the lessons studied. This should help them to understand more fully the purpose of the hymns.

November 11th. Lesson 113, "The Conversion of Saul." Objective: To show that those who have courage to try to do God's will are guided by His Spirit. Picture: The Conversion of Paul. Memory Gem: "I'll serve the Lord while I am young."

November 18th. Lesson 114, "How a Good Woman Came to Life Again." Objective (as Memory Gem): The Lord answers the prayers of those who earnestly pray to Him.

November 25th. Lesson 115, "How the Prison Gates Were Opened." Objective: The same as lesson 114. Picture: Peter Delivered from Prison. Songs for the month: "I'll Serve the Lord While I Am Young," "Did You Think to Pray?"—*Deseret Sunday School Songs.*

SINGING PRACTICE FOR NOVEMBER: Instead of waiting until Christmas to learn new Christmas hymns, let us start now. For the month of November the following song is suggested: "When Christ Was Born in Bethlehem." We would like every Sunday School to practise this hymn and learn the four parts perfectly, so that at Christmas time we can sing the old story, but in a new way. Choristers! Be faithful to your duty.

TWO AND ONE-HALF MINUTE TALKS: Topics for November may be selected from the class lessons, or from the following: "A Little Child Shall Lead Them," "How Can I Help Mother to Come to Sunday School?" or "Does Prayer Help Me to Love God?"

SUPERINTENDENTS: Are you making plans for 1935 classes? Have you a place for the Primary Association children, the Bee-Hive Girls and Scouts, and the M Men and Gleaner Girls, who may want to come to Sunday School? Remember that Sunday School Lessons subscriptions should be sent in by November 15th, and that you must order Lessons for the new classes.—THE BRITISH MISSION SUNDAY SCHOOL BOARD.

MUTUAL IMPROVEMENT ASSOCIATIONS

EXECUTIVES—PROJECTS FOR NOVEMBER

First: To develop M. I. A. Leadership. "*The measure of any leader is the efficiency of the organization he leads.*"

Second: To exercise that leadership in two ways: through an effective use of our new records and monthly reports, and through developing our cultural programme by better preliminary programmes during November. Have your most able people deliver the slogan talks and retold stories outlined below. Set a standard, consciously, for the rest of the year, through emphasizing the story telling and public speech standards found in the *Supplement* and the *Community Activity Manual*.

WEEKLY PRELIMINARY PROGRAMMES

Every executive should read the paragraph on "The Preliminary Programme," beginning on page nine in the *Supplement*. Slogan talks, exclusive of the repetition, should take three minutes; retold stories may be allowed five.

First Night. Slogan talk: "We Believe in Being Honest."

Second Night. Retold story by a Gleaner: "How Ruth was true to those who were loyal to her." (See the Book of Ruth.)

Third Night. Slogan talk: "We Believe in Being True" (following in the 13th Article series).

Fourth Night. Retold story: "How Paul was true to his faith; before the council, Festus, and King Agrippa." (Acts, Chapters 23-26.)

DEPARTMENTAL WORK FOR NOVEMBER (See Manual Calendars for Lessons); Fine, vigorous departmental work, conducted under prepared leadership, is the finest feature of our M. I. A. work. Let us strive to develop the spirit of each department. Be it strictly understood that the first and third nights of each month are for the development of Appreciation courses, and that the second and fourth nights are for manual discussion. The only exceptions to this rule are the Scout and Bee-Hive Departments.

SCOUTING: The ideal of the Church and the aim of the British Mission is to have an organized troop of Boy Scouts in every branch, with a thorough-going Latter-day Saint, competent, and specially trained as a Scout leader, at the head of every troop. The Supervisors' Summary as of October 1st, which appears in this Guide elsewhere, shows that thus far, we have but ten such groups meeting, the latest addition being South-West London.

Let the experiences of these ten groups help you: Required is a suitable meeting place for M. I. A. that includes a separate room for Scouts, and adequate leadership. Boys are plentiful. In most cases, and we support them, the District Commissioners have been requiring an Assistant Scoutmaster as well as a Scoutmaster before registration can be effected.

BEE-HIVES: In organized branches, any other course than the Bee-Hive swarm meeting with Mutual as an integral part of Mutual, is not only wrong, but a serious waste of time and effort. Please let the Mission Bee-Keeper help you with your problems.

M MEN: the summary appearing at the end of the Guide shows 43 M Men sections meeting at the present time. It is up to the M Men leaders, the "M Men Branch Supervisors," to now develop each of these sections into a real M Men group.

We recommend that every leader read and re-read the material in the *M Men Guide and Handbook* in the back of the manual, and the mimeographed M Men Guide issued some time ago.

GLEANERS: It has been reported that there are several newly organized Gleaner departments who are fearful of meeting on their own. Let it be understood that in order for the 1934-35 programme to function properly in the British Mission, Gleaners should meet as a department for manual study, separately from the M Men. The first night of the month is our joint night.

Many groups are utilizing the Dancing Appreciation Course to their benefit and growth on this night of joint work.—CATHERINE L. M. HORNER.

ADULTS: It is encouraging to hear reports of the brand new Adult department in our Mission—where members over 35 are out sweeping the countryside for new additions to their class, just as the younger departments are doing. There is nothing finer than a fine, mature Adult department being organized, after the Scouts, Bee-Hives, M Men, and Gleaners have been firmly established with good, capable leadership at the helm.

Those who are presenting the lessons on "The Leadership of Joseph Smith" will find that they have a course under their jurisdiction that will prove to be a fine missionary for the older, thinking people.

ANNUAL FUND: In some distant year, the Annual Fund will make many things possible for the British Mission Mutuals—supervision, annual conventions, awards, recognitions, etc. We are deeply grateful that so many saw fit and are seeing fit to support the Fund this year. The Membership Cards which you have received in exchange for your sixpence will always stand as a symbol of a great beginning of a new year. May we successfully carry on!

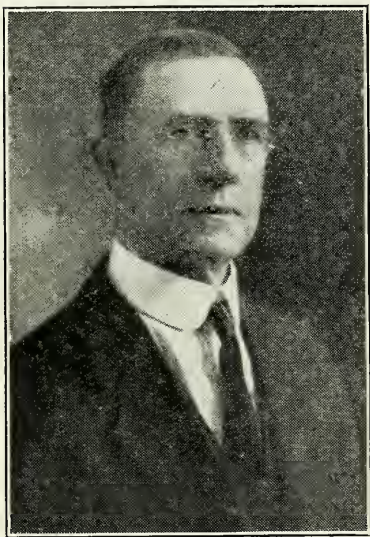
(Continued on page 684)

THURSDAY, OCTOBER 25, 1934

EDITORIAL

PRESIDENT CHARLES H. HART

IN the death of President Charles H. Hart of the First Council of Seventy, on September 29, 1934, another real Latter-day Saint has gone from this sphere of activity. To know President Hart was to love him. He had no enemies. No one so pure, so gentle and true could have enemies. He was "a singularly upright and guiltless man." During all his life the principles of his religion guided his conduct. He was an ideal father, friend and citizen.



PRESIDENT CHARLES H. HART

Born in Bloomington, Idaho, in 1866, of fine British parents, who joined the Church in their youth and emigrated to America in 1852, President Hart inherited the finest qualities of the British character. Before going to America his father, James H. Hart, did yeoman missionary service for the Church in his native land. He became active in missionary work immediately following his baptism in 1847, at 22 years of age. He thus, early in life, formed habits of serving other people, which remained with him until the end. Presi-

dent Hart's mother, whose maiden name was Sabina Scheib, was London born and educated. She proved to be a worthy companion to a worthy husband, whom she married in America. These fine parents left their impress not only on President Hart but upon their other children as well.

By nature President Hart was studious and a lover of good books. Though reared on the farm and inured to hard manual labour, his craving for learning took him in early manhood from home to college. He first qualified as a public school teacher and then took up the study of law at one of America's famous law schools, located at Ann Arbor, Michigan. After being admitted to the practice of law by the Supreme Court of the State of

Michigan, the newly-made lawyer returned home in 1889 and devoted himself to his profession for a livelihood and to Church service for recreation. In both spheres of activity he quickly achieved distinction.

He was soon elected a public prosecutor and then a judge of a state district court. In the Church he advanced from one position to another until finally he was called in April, 1906, to be one of the General Authorities of the Church by being set apart as one of the seven presidents of the First Council of Seventy. In this calling he laboured assiduously and faithfully, death taking him twenty-eight and a half years after he entered upon the position. In the meantime he served the Church in a number of other capacities—as a member of the Deseret Sunday School Union Board, as President of the Canadian Mission with headquarters at Toronto, etc.

President Hart had a beautiful personality—one that instantly commanded respect. He was an exceptionally honest, just and upright man—one in whom there was no guile. He had a distinguished personal bearing—one that was dignified yet friendly and genuinely sympathetic. He was very careful, dependable and thorough in his work. His judicial temperament always led him to a close examination of the facts and factors bearing upon any case or situation in hand. And, while he was always sympathetic with his fellows, he was just in his conclusions and decisions.

President Hart's many friends, including his large family, will greatly miss him, but they will long remember the sweet benediction that always seemed to characterize his counsels and his presence. Surely a man of God has left us. May his benign influence continue in the lives of all who knew him!—JOSEPH F. MERRILL.

PRESIDENT GRANT'S STATEMENT

ATTENTION is directed to President Grant's statement appearing as the lead article in this issue of the *Millennial Star*. It very clearly and authoritatively tells the attitude of the Church toward civil governments, and is worthy of a careful study by all *Star* readers.

MISSION GENEALOGY ARCHIVE ESTABLISHED

ACTING upon the instructions of President Joseph F. Merrill, the British Mission office has established an archive and index for Genealogical information. In order that this new service may function to best advantage, it is requested that every person possessing Pedigree Charts and Family Group Sheets, either partly or completely filled in, forward a copy of them to the British Mission Genealogical department, 5 Gordon Square, London, W.C. 1. The Mission Genealogical department

will thus become a central clearing house for genealogical information, and the scope in which it can lend assistance to genealogical workers throughout the Mission will be greatly enlarged.

One of the functions of the new archive and index will be to correlate the efforts of workers in different parts of the Mission. If different patrons are working on the same family lines, they will be made acquainted with the fact and, through an exchange of information, will be able to avoid the duplication of work already done. It will therefore be to the advantage of all who are doing genealogical work to comply immediately with this request for records of the work that they have completed.

Hereafter, in accordance with the procedure outlined for genealogical work in the missions, every sheet which goes to the United States for Temple work must first be sent to the Mission Office for checking purposes. It will also be required that Temple Sheets be accompanied by Pedigree Charts and Family Group Sheets in order that any errors may be discovered before the sheets go to the Temple, and that the Mission archive may be kept up to date. Thus checked, the Temple Sheets will be forwarded to the Temple and the Pedigree Charts and Family Group Sheets returned to the senders. The additional Pedigree Charts, One Family Group Sheets, and sheets for the Temple needed may be purchased from the Mission Bookstore at one halfpenny each.

Will all Genealogical officers please pay particular attention to this announcement, and discuss it in their Genealogical classes.—
CONWAY A. ASHTON, Genealogical Supervisor.

ERRATUM—In designating Sister Annie M. Ayden as Norwich district Relief Society supervisor in an article which appeared recently in its columns, the *Star* erred. Sister Ayden is not Relief Society, but Primary supervisor of the district. Norwich district Relief Society supervisor is Sister Violet Coleby.

“MY PERSONAL PLAN . . .”

By WINIFRED LUDLAM, SHEFFIELD BRANCH

[EDITOR'S NOTE: *This article is one of the ten selected for publication from among the many contributions to the Millennium Star-M.I.A. Stogan Competition, which was concluded October 8th. Two selections have already been published, and the remainder will appear in subsequent issues of the Star. Inasmuch as the rules of the competition provided that, of the ten chosen, no article should be declared better than the rest, their order of appearance in the Star should not be construed as an indication of adjudicated preference.*]

CCROSSROADS! The hub of Life's Journey, and mankind, floundered, bewildered, lost on the four wide roads. What say the signposts? To the west—Possession. To the east—Depression. To the south—Retrogression. To the north—Progression.

At the crossroads man reaps the seed which he has sown. It is bitter and galling to contemplate, yet so steeped is the world in low pleasures and frivolities, that all too many who are of it are

numbed to the taste and the effect of their indiscretions, when time for the all-important decision comes.

They see not the abysses and pitfalls which are in the paths they trod. Mists and fog overhang the rocks that loom ahead, and not until their crafts strike those things which bring them face to face with destruction, do they realize its imminence.

The signals of danger along the way were disregarded, until their warnings were too late to avert impending danger. All of a sudden they of the world find themselves overwhelmed, lost, unable to cope with the difficulties that damn them.

Oh, Youth of this day! Our lives stand in jeopardy. Retrace the steps that have been taken on the paths of retrogression, depression, and possession. Forsake the shallow pleasures that entice, and look forward only to the road of progression.

True, it is harder, for no bright lights make light the way, while on the other great highways of life, allurements, and enticements—though they veil but thinly the destructive forces of jealousy, pride, covetousness, greed and want that lie in wait—make attractive the paths to be trod.

But how much greater joy it is to overcome. And how uplifting to acquire learning, wisdom, culture, refinement, wholesome pleasures, growth and joy—the rewards of steps taken on the road that leads to progression.

Latter-day Saints! Yours are the hands that shall toll the bells; yours the voices that shall shout the way; yours the lives that shall light the road.

The call is attention! Let the world know your Church as worthy, because of its inspiration in your actions.

“Teach the young and tender ones of the fold, and they shall live and call thy name blessed.” Such was a message that was given me by the Lord through the mouth of His servant, Patriarch James H. Wallis. And such is the foundation principle of my personal plan to prove my allegiance to the Church.

I will endeavour to teach and to preach by precept and example the young and tender. To preserve their innocence and guilelessness, to keep them jewels, bright and sparkling in the crown of the earth, to take their hands and gently lead them on the road to progression, and with help and encouragement lead them over the obstacles that may beset them—these I will make my desires.

My duty as an officer in the Primary helps me to realize how great is such a mission. By my actions I will help to make a Youth that will be as a light on the hill top, and so prove my allegiance to the Church.

BY actions, and in no other way under heaven, can we prove our allegiance to the Church. To accept a theoretical belief in God and His Son and then to sit idly by and watch Their teachings ignored and Their names profaned is more than futile—it is cowardly and despicable. To assert belief in the authority vested in the Prophet currently empowered to speak in the name of God and then to ignore the principles and advice he sets forth and interprets is to nullify all protestations of belief.—ELSIE TALMAGE BRANDLEY, in the *Improvement Era*.

MUTUAL IMPROVEMENT ASSOCIATIONS

(Concluded from page 679)

Let's not forget the M. I. A. Building Fund Competition. It concludes on December 31st at midnight.—BRITISH MISSION Y. M. AND Y. W. M. I. A. BOARDS.

SUMMARY OF Y. M. M. I. A. DISTRICT SUPERVISORS REPORTS

October 1st, 1934

District	No. of Y.M.M.I.A's	Y. M. M. I. A. Presidencies Organized	M Men Depart- ments	Scout Depart- ments
Birmingham	5	5	2	1
Bristol	1	1	1	0
Free State	1	1	0	0
Hull.....	3	2	2	1
Leeds	5	4	4	0
Liverpool	9	9	5	1
London	6	6	5	2
Manchester	5	5	4	0
Nottingham.....	7	6	4	0
Norwich	4	1	1	1
Newcastle.....	7	6	6	3
Portsmouth.....	1	1	1	0
Sheffield	3	2	1	1
Scottish	4	3	4	0
Ulster.....	1	1	1	0
Welsh.....	2	1	2	0
Totals	64	54	43	10

Our summary shows that from the 64 Branch Y. M. M. I. A.'s covered by our report, there are yet 10 to be supplied with at least partial Young Men's presidencies. It should be noted that of the 54 presidencies reported, only 39 are complete with secretary and both counsellors, and an effort should be made to complete these. The other columns show 43 M Men departments organized, and 10 Scout departments meeting. Every effort should be made to register every Scout group with the national organization as soon as possible; each M Men department should be developed fully.—Y. M. M. I. A. SUPERINTENDENCY.

PRIMARY ASSOCIATION

"EDUCATION does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shape of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into perfect exercises and kindly continence of their bodies and souls. It is a painful, continual, and difficult work—to be done by kindness, by watching, by warning, by precept, and by praise, but above all, by example."—RUSKIN.

In our Primary teaching we are trying to help our boys and girls to live the lives of real Latter-day Saints, whether they are members of our Church or not. True spirituality, the kind we want for them, is not something separate and apart from daily life, but it permeates, controls,

and directs the entire life of the one who possesses it. We want them to have a real education; so as teachers, we must do all in our power to give it to them. What a wonderful opportunity is ours, yet what a great responsibility.

Now that we do not have the girls of twelve and thirteen to take care of in our Primary meetings, we can spend more time and effort with the younger children. However, it is permissible to allow these girls to attend the Primary if they are unable to attend the Young Women's Mutual Improvement Association.

Where the Primary organizations are small they can be divided into three groups: the Zion's Boys and Zion's Girls, the Trail Builder Boys and the Home Builder girls. If there are enough children and teachers to divide the Home Builders' class, they should be divided as follows: 9 year old girls—Larks; 10 year old girls—Bluebirds; and 11-year-old girls—Seagulls. However, whether they meet separately or together, urge each girl to obtain her own group activity book and complete the work assigned there for her.

The Lark work is new to most of you, but you will find it is the right thing for these nine-year-old girls. The activity books for each girl to use are now obtainable at the Mission Office for sixpence each, and the work is explained therein.

The Trail Builder Boys will all take up the Blazer work until it is completed, which should take one year. They may then be given the Trekker work.

As officers and teachers in the Primary Association, let us each do our part in giving these children in our care the real education described by Ruskin, and our blessings from the Lord will be increased.—NETTIE L. WOODBURY.

NEWCASTLE DISTRICT CONFERENCE

THE ANNUAL AUTUMN conference of the Newcastle district was held October 14th, 1931, in the Linthorpe Assembly rooms, Middlesborough. During the day, the opportunities for development of character, both of children and adults, afforded by the various auxiliary organizations of the Church were stressed. Mission authorities in attendance were President James H. Douglas, of the British Mission, Sister Rintha Pratt Douglas, and Elder G. Homer Durham, superintendent of the British Mission Y. M. M. I. A.

In the morning session of the conference, President Gaskell A. Romney read the district activity report, which revealed that, in every phase of activity, progress has been made during the past six months. Following the presentation of the names of the General Authorities of the Church, and the mission and district leaders for the sustaining vote of the assembly, the session was adjourned to separate Priesthood and Relief Society meetings. There instructions concerning the func-

tions of these organizations, and the requirements of branch leadership were given.

The afternoon session was devoted to an M. I. A.-Primary conference-convention. The Primary programme was under the direction of Sister Nellie Thompson, district supervisor of Primary work, who gave a brief report of the history of Primary, and outlined the activities and aims of the several departments of Primary. She was assisted by Sister Elizabeth Cornwall. Following this was a demonstration of M. I. A. activities, conducted by Arthur Finlay and Gladys Quayle, district M. I. A. supervisors, and under the direction of Elder G. Homer Durham. In his remarks, Elder Durham pointed out to the congregation the futility of having organizations if they are not made to function actively and properly. He also stressed the need of leadership among the local auxiliary workers, which leadership, he stated, comes from faithful study and training. Local members, in portraying the outlined M. I. A.

programmes, aided him in putting over to the congregation the Mutual message of vigorous and directed cultural and leisure-time activity.

"Are we going to be worthy of the trust reposed in us as Latter-day Saints?" was the ringing challenge that President Romney made to those present as the first speaker of the evening session. From many different angles, he showed the value, as a great proselyting force, of living our religion.

Sister Douglas cited the change that has taken place in the British Mission during her labours here. She enumerated the advantages of the present missionary system, and spoke of her growing love for Britain and the British people.

President Douglas testified to the audience of the power that resides in the Priesthood of God, citing

several accounts of miraculous healings under the hands of those holding the Priesthood as evidence that the gifts of that great Power are not lacking in the latter-day Church. He recounted, too, the growing privileges of the Church in England, and in closing, he admonished the congregation to seek the Lord in frequent prayer.

Musical numbers were rendered by Elder G. Homer Durham and Sisters Mazie and Marie Parks.

Missionaries present at the conference, in addition to the mission authorities, were President Gaskell A. Romney; Elders Horace L. Hulme, Bernard T. Price, Alma H. Boyce, Preston B. Hoopes, Fred R. Glade, John Henderson, Murrell C. Ballantyne, and Sisters Elizabeth Cornwall and Elise R. Mace.

MURRELL C. BALLANTYNE
Clerk of Conference.

FROM THE MISSION FIELD

Transfers—Elder Walter Kenneth Barton was transferred from the Nottingham to the Welsh district, and Elder L. Dean Hickman from the Liverpool to the Nottingham district, on October 10th.

Doings in the Districts: Birmingham—"What Is Mormonism?" was the theme of the Wolverhampton branch conference held September 30th. The afternoon session was devoted to genealogical work. Speakers in the evening session were Brother Norman Dunn, president of the Handsworth branch, and District President Elliot H. Merrell. Directing the sessions was Elder Gordon K. Ashley.

The entire first week-end of October was devoted to the observance of the harvest season by saints in Wolverhampton. Saturday, October 6th, was gathering day. To the branch hall were brought all kinds of things to eat, to be made into a decorative display in the front and center of the chapel. The Harvest Festival services were held on Sunday, when appropriate talks and hymns comprised the devotional programme. The celebration was

concluded on Monday with a Harvest tea and concert.

Unusually well attended, the autumn conference of the Sparkbrook branch was held October 7th, in the branch meeting rooms. The theme of the day was "Ephraim's Mission in Latter Days." In the afternoon session a short sketch was presented by a group of local brethren, showing the Lord's blessings to Joseph, the father of Ephraim. District elders spoke in the evening session.

Leeds—Services in the Halifax branch on September 30th were devoted to thanksgiving to God for the abundant harvest of the season. On Monday following, an attractively arranged sale of fruit and harvest products, from which was realized the sum of £1, was conducted in the branch rooms. An entertaining programme completed the evening.

A short sketch entitled, "Old Maids Matched," was the outstanding feature of the Leeds branch M.I.A. concert and social, September 29th. Additional items of a musical nature completed the evening's programme. About thirty-five guests were present.

Harvest Festival services were held in the Leeds branch on Sunday, October 7th. The sale of harvest produce was conducted on the following day, in conjunction with a programme of entertainment. In charge of the evening was Sister Dorothy Webster, branch Relief Society president.

Liverpool—Alex Rulon Falconer, son of Brother Joseph Falconer of the Liverpool branch, and Annie Florence Halls, daughter of Brother Arthur William Halls of the Birkenhead branch, were baptized at ceremonies at the Argyle baths, Birkenhead, Monday, October 1st. Elder E. Jay Milne baptized Brother Falconer, and Elder L. Dean Hickman baptized Sister Halls.

Bootle held its semi-annual branch conference Sunday, September 30th, with Brother T. J. Bourne, Sunday School superintendent, conducting the morning session, and Branch President R. L. McGhee officiating in the evening meeting. Speakers in the morning were Brother McGhee and Sisters Edna Mathews and Mary Morris. District President Joseph Fielding Smith, Jr., Brother Bourne and Sister Annie Mathews spoke in the evening. "Exaltation in the Kingdom of Heaven" was the conference theme.

London—Thirty members and friends gathered at The Hall on London Road to participate in the opening social of the St. Albans Branch M. I. A. on September 26th. Plans and arrangements for the evening were made by the presidents of the young men's and young women's organizations.

The joint conference of the Watford and St. Albans branches was held on Sunday, September 30th, at St. Albans. The conference day commenced with an auxiliary session under the direction of district auxiliary supervisors. This was followed by a Sunday School session directed by Superintendent William O. Chipping. In the evening approximately thirty gathered for the concluding session, which was conducted by Branch President W. J. Jolliffe. District authorities were the principal speakers.

Manchester—The social evening

in the Manchester branch on September 25th was under the joint auspices of the M. I. A. and Relief Society groups. The forepart of the evening was spent in disposing, by auction sale, the products of the harvest season. President E. H. Startup and Elder J. Kay Lindsay conducted the sale. This was followed by a programme of songs, readings, and instrumental music, during the course of which a goodly portion of the auctioned produce was consumed.

The regular union meeting of the Manchester district, held September 29th, was followed by a programme of entertainment. Elder J. Kay Lindsay was in charge of the social.

On Monday, October 8th, Hyde branch members and friends participated in a fruit banquet, organized by the Relief Society, to dispose of the produce and flowers assembled for the branch Harvest Festival. Those who came assisted in packing the abundance of produce on hand, preparatory to sending it to the sick and aged of the branch. This accomplished, the remainder of the evening was spent in games and pleasantries.

Norwich—M. I. A. activities in the Lowestoft branch received a big "send-off" on Thursday, September 27th, the date of the opening social. Plans have been completed for the inclusion of the new departments of M. I. A. into this year's programme, and the enthusiasm with which the new programme is being accepted augurs well for its success in the branch.

During the evening awards were made by Branch President Frank M. Coleby to the Bee-Hive girls for their achievements of the past year. A programme which included games, singing and refreshments completed the evening. Directing the affair were Brother Leslie H. Coleby, Y. M. M. I. A. president, and his counsellors.

The annual Harvest thanksgiving services of the Lowestoft branch were held in the branch chapel and recreation room on Sunday, September 30th, and Monday, October 1st. On the Sunday evening, appropriate addresses were

given by President John B. Stagg and Brother John F. Cook, and a vocal item was rendered by the Genealogical section. The Monday evening meeting took the form of a social evening in which monologues and musical numbers were given. The gifts of fruit, flowers and vegetables and other produce, which made quite an attractive display, were then auctioned off by the branch president, Frank M. Coleby, and his counsellors, Sidney Coleby and John F. Cook. New hymn books for the branch will be purchased with the amount thus raised.

In observance of the Harvest season, Yarmouth branch conducted a festival of thanksgiving, Sunday, September 30th, at the branch rooms, which were especially decorated for the occasion. Speakers were Elder Alva Thomas and Brother Frank M. Coleby.

Nottingham—Leicester was the scene of a special M.I.A. and Primary rally meeting on Tuesday, October 9th. To an audience of nearly ninety, of whom sixty-five were children, Sister Nettie L. Woodbury, Mission Primary supervisor, explained the programme and activities of Primary, and outlined plans for Primary groups in Leicester. A second division of the rally was conducted later, when Sister Woodbury discussed Bee-Hive work with girls of Bee-Hive age, and President Farron E. Cutler spoke to the boys of Scout age. Several saints from the Loughborough branch were present to hear the instructions, and from the enthusiasm displayed at the meetings, the auxiliary activities of the two branches will receive the wholehearted support of their membership.

DEATH

MUFFETT—Sister Mary Ann Muffett, of the Bradford branch, died on October 4th. Funeral services were held on October 8th under the direction of Elder Grant Kirkham. The dedicatory prayer at the graveside was pronounced by Brother Rex Blake. Memorial services for Sister Muffett will be held at the Bradford branch on October 21st.

NEWTON—Sister Mary Elizabeth Newton, of the Batley branch, died

on September 16th, following an operation for appendicitis. Memorial services in her honour were held in the Batley branch on September 30th.

TIDSWELL—Brother Thomas Tidswell of the Bradford branch, died September 18th. Funeral services were conducted on September 21st, by Elder Grant Kirkham. Elder Eugene Pingree offered the dedicatory prayer at the graveside.

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